

THE TRUE AMERICAN.

Devoted to Universal Liberty; Gradual Emancipation in Kentucky; Literature; Agriculture; the Elevation of Labor, Morally and Politically; Commercial Intelligence, &c. &c.

VOLUME I.

LEXINGTON, KENTUCKY, TUESDAY, JUNE 17, 1845.

NUMBER 3.

PRINTED AND PUBLISHED WEEKLY, BY

WILLIAM L. NEALE,

On North Mill-street, three doors above the corner, at Two Dollars and Fifty Cents per number, or six dollars per annum. **Three Dollars** if not paid within three months.

Five copies will be furnished to a club for Ten Dollars, or Ten copies for Twenty Dollars.

Subscriptions out of Kentucky payable quarterly in advance.

ADVERTISING.

One square, or less, three insertions, \$1 25
For each subsequent insertion, 25
One square, three months, 4 00
One square, six months, 7 00
One square, twelve months, 12 00

The very large and increasing circulation of the **TRUE AMERICAN**, in this and other States, will render it a better advertising medium than any paper in the city.

POETRY.

From the New York Tribune.

NATHAN HALE.
Mid the flash of spear and shield,
And the banners streaming high,
From the white tents spread on the battle-field,
A youth went forth to die.

With a firm unshaking tread,
Of a warrior tried and proved—
With a fearless glance from his clear eye dead,
Mid the serried ranks he moved.

He had fought through the boldest host,
In the face of the fiery foe;
When each lifted lens grew dark with blood,
And the dead lay thick below.

And his bosom knew no fear,
As he foot led on the brave;

He had deemed the cause and borne the spear,
For Freedom—the grave.

Burke blushed at his name,
And no mail encased his breast;

Yet the youthful light on his helmeted brow
Shone proud as a chieftain's crest.

He heard no deep drums beat,
Nor the swelling clarion high—

No war-bleak spread for his winding sheet,

When they called his forth to die.

Leaved one sought his side,
To whisper a parting tear;

He stood 'mid the taunts of scorn and pride,
A captive, and alone.

He had asked for an hour of prayer

In vain; and his frenzied cry

Came thrilling along his native air

In a tone that ne'er shall die.

"Unshaken ye bid me see
Te Mysker's presence high;

But I've sted in the face of death before,

And I'll stand not now alone."

For Freedom I have bared the brand,

And no croon's wish to live,

And I do but mourn that for this loved land

I have but one life to give."

There hath noble blood been spilt

In our soil, by the felon's hand,

But ne'er, on a shrine to Freedom built,

Was a risher offering laid,

Then was his, who yielded them,

For his country, a heart of steel;

And mourned that he could not pour again

His life-blood for her weal.

H. E. G.

Cleveland, May, 1845

ANTI-SLAVERY.

ADDRESS

OF A CONVENTION OF DELEGATES OF THE
PEOPLE OF MASSACHUSETTS, ASSEMBLED
AT FANEUIL HALL, JANUARY 29, 1845.

TO THE PEOPLE OF THE U. S. STATES:
It is a fundamental maxim of all our American Constitutions, that the people are the only rightful source of political power; that government is a delegated and limited trust; that all authority not conferred is reserved; and that, in fact, there are grave questions, lying deeper than the organized forms of government, and over which government, in none of its branches, has just control.

When, in the course of events, a question of this kind arises, it is fit to be examined, and must be examined, by the people themselves, and considered and decided by an enlightened and conscientious exercise of public judgment, and a full and determined expression of the public will.

It is, perhaps, matter of necessity, that those to whom power is confided, under a free constitution, must be left in ordinary cases, to be judges, themselves, of the limits imposed on their own authority, subject to such checks and balances as the framers of government may have provided. But in times of great excitement, of political party heat, in times when men's passions strengthen dangerously the natural tendency of all power to enlarge its limits by construction and inference, by plausible arguments and bad precedents, in such times it behoves the great constituent body to put forth its own power of investigation and decision, and to judge for itself, whether its acts are about to transcend its authority, and abuse their trust.

Such an inquiry, in the judgment of this Convention, is presented to the people of the United States, by the project broached last year, and now zealously and hotly pursued, of annexing Texas to the United States.

This question transcends all the bounds of ordinary political topics. It is not a question how the United States shall be governed, but what shall hereafter constitute the United States; it is not a question as to what system of policy shall prevail in the country, but what the country itself shall be. It is a question which touches the identity of the Republic. The inquiry is, whether we shall remain as we have been since 1789, or whether we shall now join another people to us, and mix, not only our interests, hopes and prospects, but, we may be, with another, and a foreign State.

This fearful proposition must awaken, and we are glad to know does awaken, a deep and intense feeling throughout a great part of the country. It touches reflecting minds to the very quick, because it appears to them to strike at foundations, to endanger first principles, and to menace, in a manner well calculated to excite alarm and terror, the stability of our political institutions.

A question of this magnitude is too broad to stand on any platform of party politics; it is too deep for any, or all, of the political creeds and dogmas of the day; it precludes itself, not to political organizations, nor to existing parties, not to particular interests, or local considerations, but to the People of the United States, the whole People of the United States, as a subject of the greatest and most lasting importance, and calling, earnestly and imperatively, for immediate consideration, and resolute action.

We are assembled here, where the voice of freedom is wont to be uttered, to signify our opposition to this project. And the project itself is as bold as it is alarming, as surely seeking to disguise the want of constitutional power to sustain it, and setting forth its great and leading objects, with unabashed a countenance, and such falsehood of avowal, as to create astonishment, not only in the United States, but all over the world, so, while we protest against

it, in the most solemn manner, we shall state the great grounds of our protest, respectfully and dispassionately, but freely and fearlessly, and as if filled, as we are filled, with the most profound conviction that we are resisting a measure, the mischief of which cannot be measured in its duration.

We regard the scheme of annexing Texas to the United States, as being:

1. A plain violation of the Constitution.

2. As calculated and designed, by the open declaration of its friends, to uphold the interests of Slavery, extend its influence, and secure its permanent duration.

3. There is no constitutional power in any branch of the Government, or the branches of the Government, to annex a foreign State to this Union.

The successful termination of the Revolutionary war, left the old thirteen States free and independent, although united in a common confederacy. Some of these States possessed large tracts of territory, lying within the limits of their respective charters from the crown of England, not as yet cultivated or settled. Before the adoption of the present constitution, it is well known these States had made extensive grants of this territory to the United States, with the main original purpose of disposing of the same for the payment of the debt of the Revolution.

The cessation of Virginia, to whom much of the largest portion of this territory belonged, being all the land within her original charter, was made in 1784; and it was the expressed condition of that grant, that the ceded territory should be laid out and formed into States, each to be of suitable extent, not less than a hundred nor more than one hundred and fifty miles square.

At the adoption of the present constitution these territories belonged to the United States, and the government of the U. S. States was bound to make provision for their admission into the Union, as States, so soon as they should become properly settled and peopled for that purpose.

For the government of this territory the memorable ordinance of July, 1787, was passed, and contained the public law of the country, until the present constitution was adopted.

It became then a part of the duty of this

Convention, that if any thing can be more clear than the want of all constitutional authority to annex Texas to the U. S. States, it is that the form in which such annexation is attempted to be brought about, is an undisguised and open violation of express constitutional provisions.

A treaty, for the annexation of Texas to the United States, was negotiated last year, between the President of the United States and the Texan Government, and laid before the Senate, for its constitutional ratification, at the last session of Congress.—It was sent, like any other treaty, and required, of course, the concurrence of the same proportion of Senators as other Treaties require, to-wit: two-thirds of all present.

Art. 4. Sec. 3. "New States may be admitted by the Congress into this Union; but no new State shall be admitted within the jurisdiction of any other State, nor shall a State be formed by the junction of two or more States, without the consent of the Legislatures of the States concerned, as well as of the Congress."

It is quite impossible to read this clear and exact provision, without seeing that Congress had in view two forms in which new States might be created and admitted into the Union. 1st. They might be created out of the territory which the United States possessed, and in regard to which the original stipulation was, that it should be formed into States in due time, and those States admitted into the Union. 2d. New States might be formed by the division of an existing State, or by the junction of two or more States, or parts of States; but in this case the consent of the Legislatures of the States concerned was made necessary, as well as that of Congress.

It is plain and manifest that in all this there is not the slightest view towards any future acquisition of territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

It is plain and manifest that in all this there is not the slightest view towards any future acquisition of territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as it then existed—that country then embracing both States and Territories, and it would be a perfectly hopeless task to seek to find, in the whole instrument, any manifest avowal, of any lurking intention to bring any thing into this Union, not already belonging to it, either as a State or Territory.

The Constitution was made for the country, as

THE TRUE AMERICAN

GOD AND LIBERTY.

LEXINGTON, TUESDAY, JUNE 17.

The LETTER OF EX-GOVERNOR METCALF UPON "The Missouri Restriction—Abolition—Slavery—Emancipation," published in the Frankfort Commonwealth, Feb. 14th, 1845.

This letter we republish to-day in order that our readers may see it for themselves, and that we may always give our opponents a fair hearing. This letter purports to have been written in reply to charges made against the Ex-Governor, before the Presidential election in '44; and when we consider its temper, we are somewhat at a loss to know why the gentleman remained so long quiescent under imputations which now exude in him so much indignation.—We think the public will agree with us, in our inference, that Mr. Metcalf has taken up some flying reports, as a mere pretext for striking a deadly blow at the cause of real liberty and pure republicanism, through the odious persons of other States, whom it has ever been the policy of the slave party both in the South and the North to calumniate, with a view to strike down the friends of safe and rational emancipation at home, by transferring, at a word, the accumulated vengeance of long years upon any one whom these patriots, par excellence, may stigmatize as "mad dogs." This shadow game, whilst all the presses were on one side, was easy enough; but now since there are two avowed emancipation presses in the State, and many more whom an enlightened self-interest leads to favor the cause of truth, this wily politician will find it can no longer play, except at a ruinous loss, not only of logic, but of character. Now, we tell the people of Kentucky, that we are not responsible for the opinions of the abolitionists of the North; yet after all this bugaboo of long years, what will the community think when we assure them that there are just as good, and religious, and moral, and peaceable men among the "abolitionists," as Thomas Metcalf himself. Take Wm. Loyd Garrison, upon whose devoted head a price has been set by the State of Georgia, who has been shamelessly hunted like a wild beast through the land; yet Garrison is a man who is opposed to bloodshed, in all cases, a non-resistant, an enemy to war, and to the gallows! It is true, that latterly, the Garrisonian party have come out for the dissolution of the Union, "no union with slaveholders," bearing their motto; this, we by no means wish to palliate, but between the disunionists and perpetual slavery men, the world will not hesitate to say, that the disunionists are the *truest men*. Take the "Liberty party;" they stand by the constitution in its whole letter and spirit, and are for *legal* and equitable reform only. There are some evil, and malignant, and fanatical spirits among the abolitionists, it is true; but it is as unjust to denounce them as a class, as it would be to call all slaveholders murderers, because some dastards among them, plot against the lives of the friends of liberty in the South. Were it not for the governor's violent protestations against any suspicion of aspiration for office, one would imagine that he has given way to a temper exasperated by the loss of "the spoils," when one so "sweet" towards the Abolitionists before November, should now esteem those loathsome "vermin" in February '45, who even suspected him of having fraternity of feeling with that contumacious party. Surely he is a much injured man, for the public have regarded him for years as a standing candidate for any good sincere* that might fall uppermost; and if his songs, and his hunting shirt, have not proved as useful to him or the community of late years, as his stone hammer did in early life, he ought to submit with a becoming grace to the progress of the times and the shrewd good sense of the people, who might very well honor the honest mechanic, whilst they contemned the shallow tricks of the political mountebanks. The governor attaches some importance to himself for having voted with Mr. Clay, for the admission of Missouri into the Union; now if this is the basis of his fame with posterity, his ambition is low enough to meet with ample satiety; and the stone walls which he has built as a maso will much outlive the fame of his acts as a statesman. We never approved of this vote of Mr. Clay's; and whilst we regard his action on that occasion as evidence of his intellectual eminence, and superior control over his contemporaries, we at the same time esteem it the unfortunate beginning of a course of policy, which has well nigh lost us our liberties, and driven our Republic upon the very verge of ruin; as well as the loss of that moral power on his part, which has shut him out from the Presidency of the United States, and from that culminating ray of glory which for all time would have illuminated his name, if this people had found him in '44, as they did in 1799, the fearless advocate of the universal liberty of men. He should have said to Missouri: "The Constitution which I love and have sworn before God and the world to support, has no clause providing that any human being either red, white or black, or mixed, shall be enslaved; but on the contrary, it says in its preamble that it was formed to "establish justice" and "to secure the blessings of liberty to us and our posterity," and we know not why you get the authority to enslave the African more than the Indian or the Asiatic, or the European or the Anglo-Saxon American; moreover, this same constitution says, art. 5 of a: "No person shall be deprived of life, liberty, or property, without due process of law"; thus it is, unless for some offence, ascertained by law, and punishable by the verdict of a jury; now my African is as much a "person" as a Saxon or a Frenchman; and since no one has asked that the courts should put in force the habeas corpus,

thus the elegant language of some pro-slavery Congressmen that nothing against the stream of public opinion we will go down like "dogs," the Governor in his letter, reiterates the same idea. We may go down as "dogs," but the Governor, as well as some others, shall long have to run under the *tyrants*, "they will take away your bread, your schools, and all social advantages, and then add insult to injury, by placing you in the category of economic progress, a degree below the slave. You all understand very well, my countrymen, how penitentiary labor ruins your business, and the mechanics have petitioned the legislature to prevent them from manufacturing in the penitentiary such articles as they themselves were engaged in making. Now slave labor is penitentiary labor, the master standing in the same relation to the slave, that Craig does to the convict, each getting their labor done for the sake of pay of victims, clothes and shelter, without either giving wages. Thus every laborer in Kentucky is injured by the one hundred and eighty thousand slaves, as if the same number of Irishmen, Dutchmen, or Englishmen, should come in here and agree to work as the convicts or the slaves do without wages. Free the blacks, and they either would not work at all, or they would require wages, which would prevent you from being undervalued as you now are. We know that many of our mechanics and laboring men have accumulated estates and live as refined and luxurious a manner as many slaveholders; but these are exceptions arising from superior intelligence, energy, and long hours of steady toil, which surround all the counteracting weight of slave competition. It is a great fallacy to talk of the wages of laborers in the slave States being higher than the wages of laborers in the free States, for our articles of purchase here are higher than in the free States; and a man getting one hundred dollars in the free, can live as well as one getting two hundred dollars in the slave States. Let no laboring man allow himself to be induced by this vulgar aristocracy of slave tenure, by the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1st. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects inexpedient. 2d. Because it is *unjust*.—We believe it inexpedient, because to plainly our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slaves by emancipation, will they love it the more when by colonization, you increase the loss, to the amount of the land purchased in the way of this benevolent scheme of Christianizing and civilizing Africa—for these purposes we wish it well, and have become a life member of the colonization society, but regarding it as no ready for slavery, we throw it out of all estimate of value; the continual cry of "association" with the blacks; every man and woman has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Metcalf knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. 1

MISCELLANY.

From the Boston Journal.
LOCAL LOITERERS AND VISITS IN THE VICINITY.

BY A FONDERER.

SUN. M.—A VISIT TO MOUNT AUBURN.—
Here rest the sleepers in a sweet repose,
Sundown upon their graves, and silence holy,
Shedding around a chaste and melancholy.

Here would I rest when life's tempests
Are over-ended—flowers about me springing,
O'er-canopied by green or russet boughs;
With molasses on silvery summer oves,
Like notes from angels' harps, when howsoever
Wings winged.

Their radiant flight, their golden lyres they
swept,

And join the bird of night in her sweet singing.

AS.—
A bright glad morning in the young Spring.—
The sun is pouring down a flood of radiance on the
laughing earth, and on every object which is touching
it, there is a glow of life and beauty.

There is life—there is love—there is beauty,
—the dusky turtle goes on rustling way amongst
the dead leaves of last Autumn—bright-eyed,
variegated squirrels run gracefully up the boughs of
trees, or peer curiously out from behind tufts of
grass—bright-winged bats gleam about among
the flowers, and the birds sing to the flowers—and
the bee goes by, honey-sweet, with a cheerful hum—

—men of business or pleasure sweep along the hot,
dusty road; yes, every thing tells of life but you
graves, gateway, which looks down on the gloomy
grandeur, and a silent boughs, like the boughs of
death, and of life and death! It stands like a
solom milestone on life's broad highway, intimating
to every traveler that he is another stage
beator and the end of his journey, and that when the
woy roads shall terminate, "THEN SHALL THIS IDEA
RETURN TO THE EARTH AS IT WAS, AND THE SPIRIT
SHALL RETURN TO GOD WHO GAVE IT."

AS.—
I have been idly, I confess, pained by the
old grave yards of London. Horrible places are
they. I have one of them now in my mind's eye—
it is situated in one of the most densely populated
portions of the metropolis, between Fleet streets
and the smoky Strand, and the dark, narrow, mazy
mazes of little lamp-hung alleys, where every
house is built together by greasy tenacious
clay. Not a blade of grass grows that lonely
chapel house, but it black uneven surface
bears to the sun whenever that luminary can pierce
the mass of fog and mist which envelopes the over-
grown city. The houses are built close together, the
little heating air-ports of square iron pipes
are broken and disfigured, or seem tottering to their fall. One miserable stunted tree,
with blackow trunk and foul boughs, rounses
—a horrid beld upon vegetation. Altogether it
is indeed a place of darkness and gloom.

AS.—
I have just now entered the sombre cemetery
which we are now entering! It was a sweet and
graceful thought to contemplate such a place for the
last repose of the beloved—a spot where their flesh
might rest in hope and where sorrowers might re-
pear in a spirit of cheerful resignation to sanctify
their grave, and of consolation of affection. For
poor Keats, "I would fain have come in love with
death to be buried in so sweet a place."

I still not classify this stroll through the cemetery
of Mount Auburn by regularly recording my
progress through the avenues, or the walks, or by
the sheets of water, as described in the guide book,
but quietly sauntering on, I shall simply notice
such points of interest as may occur, and record
the feelings to which they give birth. I
would just remark that I never knew one of those
who lie around in dreary sleep. In this city of
the dead I stand a living stranger, almost as dead
to the dwellers on this vast continent as those be-
neath the soil. Let but my heart cease to beat for
a moment, and I will be buried here, beneath the
sleepers here, for the footfall of casual acquaint-
ance or the subdued eloquence of loving hearts is
seldom heard near the stranger's grave.

Almost the first monument which attracts me is
one of plain marble, with an inscription to the
memory of Richard Howitt, who, we are informed,
was a classical writer and newspaper man.

What a change! The life of toil, strife, perpetual
effort, patient endurance, and ever-be-
gaining never-ending labor, such as a public journalist
only can know, exchanged for the quiet of the tomb!

The keen watcher of events, the philanthropic
enquirer after truth, the courageous champion of
the powerless, pauperized and all misery, while the
spirit of faction, and the jarng of conflicting polit-
ical elements goes on, and the rumbling of the
mighty car on which the great Juggernauts of party
rule, is heard, as the ponderous fabric is dragged
along by its millions of devotees, who alternately
shout and groan, and by their yellings and groans
desire as their bodies are crushed, in the Dagon
they sail, whilst it moves inexorably onward,
its whirling sea deep in the blood of victims, and the
groanings of blasted hopes, and crushed ambition
sound their war noise upon the terrains of
truth.

A little farther on is a monument to one who
passed away early. Max Sawyer died 23, and
near it aachæphorus bears a name familiar
to me from my boyhood, and linked with high and
holy thoughts. When I read in far distant England
the works of WILLIAM ELLERY CHANNING, and ex-
perienced the serene delight which the transparent
purity of his soul gave me, I could not but feel
ashamed—but "He being dead yet speaketh," for
when much desire their very graves are vocal, and
of them it may well be said, in the words of a
great English poet,

"The memories of the just
Smell sweet and blossom in the dust."

From the tomb of the profound thinker and elo-
quent preacher, I passed to the grave of youth and
beauty, and the most popular, which was a
carved urn, and supported by pillars like the
embroidered statue of a little child. And there, in man-

kind's repose is the effigy of the loved and lost. The
child is represented as slumbering on a bed, and so
beautifully is this work of art executed, that the
cherub seems to rest in perfect peace upon a
couch of roses.

The urn was removed, and carried on the side of the
tomb—nothing more, and is to be left, for it has a
world of meaning in it. It tells of the father's agonies
and the mother's woes.

Then another's—then would die, then—
Dreaded I many an hour away.

Time, nor distance, can divide
From the throbbing heart to-day;

For its pulse strong are beating
With a mighty passion's play!

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?
Wee not another's choice?

Their sharpness ere he was aware."

But we have much yet to see; many a grave is
yet unvisited—many a record of the lost and the
dead. Let us, then, go forward through these
memorial glooms, and make our pilgrimage.

What a change! The base artifice of laying poisoned grain
along the fields to tempt the poor birds!

Heads of the most skillful people, but with which they
would reduce a little, and bring more indulgence toward
our poor, humble, harmless, and even most
serviceable bird—the crow!

From the Morning Herald.

THOU WERT ANOTHER'S.

Then was another's; when I met thee;
This I deserved; world shamed me well;

Now I strive but to forget thee.

Wildly struggling with the spell,—
Words I whisper—words of madness,
Clothing thoughts I fear to tell.

Then went another's; did I listen

To thy low and manly voice,

Brighter would my dim eyes glister

And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen
To thy low and manly voice,
Brighter would my dim eyes glister
And my faint heart, how rejoice?

Could I think it aught but friendship?

Wee not another's choice?

Their sharpness ere he was aware."

Then another's—did I listen<br